Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIV. CHICAGO, NOVEMBER 10, 1904. NUMBER 11

THE FIR TREE.

The winds have blown more bitter
Each darkening day of fall;
High over all the house-tops
The stars are far and small.
I wonder will my fir-tree
Be green in spite of all?

O grief is colder—colder
Than wind from any part;
And tears of grief are bitter tears,
And doubt's a sorer smart;
But I promised to my fir-tree
To keep the fragrant heart.

—*Josephine Preston Peabody in The Singing Leaves.*

CONTENTS.

	PAGE
A Primer of the Peace Movement	163
Notes	163
The International Council of the Congregationalists	164
The New Movement in Religious Education	165
The Moral of Usefulness. WALTER A. BRAVES	166
The Widening Vision. HATTIE TYNG GRISWOLD	166
The Frederick Douglass Center. CELIA PARKER WOOLEY	167
THE PULPIT—	PAGE.
The Secret of Jesus. VII. The Final Judgment. BENJAMIN FAY MILLS	167
THE STUDY TABLE—	
English Men of Letters: Hobbs. J. W. C	171
Notes. E. P. POWELL	171
Studies in English Literature. R. W. B	173
THE FIELD—	
To Music. EDSON B. RUSSELL	173
Foreign Notes. M. E. H	173

Unity Publishing Company, 3939 Langley Avenue, Chicago.

THREE BOOKS
By CHARLES WAGNER

Good sense is a fund slowly and painfully accumulated by the labor of centuries. . . . For my part, I think no price too great to pay for gaining it and keeping it, for the possession of eyes that see and a judgment that discerns. One takes good care of his sword, that it be not bent or rusted; with greater reason should he give heed to his thought.
—*From The Simple Life.*

To carry one's children one's self, even in the street; to play with them, tell them stories, give them personal care, watch their development—from every point of view, it is a good thing. The nation as well as the family depends upon this—that fathers be really fathers.
—*From The Better Way.*

There are two divorces that are doing our society to death, man's divorce from the soil and his divorce from the home. . . . Let us preserve with care everything that could perpetuate tradition or preserve a memory. . . . Some old bit, without significance to profane eyes, is equivalent to a title of nobility; to take it to a bric-a-brac dealer dishonors us. The more life buffets us, casts us out upon the world and bears us along in its impetuous current, the more need for holding fast to these tokens which are so many planks of safety on the flood. And yet we must not be materialistic; in spite of its capital importance, it is not after all the house that makes the home. —*From By the Fireside.*

The Simple Life, $1.25

The Better Way, $1.00

By the Fireside, $1.00

Any of these sent postpaid on receipt of price by

UNITY PUBLISHING CO.,

3939 Langley Ave., Chicago

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIV. THURSDAY, NOVEMBER 10, 1904. NUMBER 11

A Primer of the Peace Movement.

From the Illustrated Exhibit of the American Peace Society at the World's Fair, St. Louis, 1904.

COMPILED BY LUCIA AMES MEAD.

IV.

The Practical Program for World Organization.

THE HAGUE CONFERENCE.

On May 18, 1899, one hundred delegates of the twenty-six nations that had representatives at St. Petersburg met in a palace at the Hague to consider the Czar's rescript issued in August, 1898. The mightiest monarch in Christendom, appalled that the increased cost of armaments was bringing about the very results armies were formed to avert, had urged the nations to discuss gradual proportionate disarmament. For three months the conference worked steadily on its problems.

THE PERMANENT TRIBUNAL.

The service rendered by the English, French and other commissioners was very great. Vast numbers of letters and telegrams were sent from America to Andrew D. White and the other American delegates at the Hague; and at a critical moment this strong expression of American opinion had great weight. Though disarmament was not definitely arranged for, a Permanent International Tribunal, as the necessary first step towards it, was agreed on by all delegates. They also arranged methods of conciliation between the signatory powers.

Their achievement was the greatest of the kind in human history. The delegates, who had met with misgivings, like those at our Constitutional Convention in 1787, parted in confidence and hope.

The Hague Court was opened in April, 1901. A fine mansion was purchased for it—to be used until the noble Temple of Peace provided by Mr. Carnegie is completed—and a permanent secretary installed. It has now a board of sixty-nine judges from the twenty-two countries that ratified the conventions. China, Turkey, Persia and Montenegro have not yet ratified. These judges remain at home until selected to try a case. Recourse to the Hague Court is optional until nations pledge themselves by arbitration treaties to use it.

HISTORY OF ARBITRATION.

Since John Jay was burned in effigy in Boston for putting an arbitration clause into our treaty with England in 1797, there have been two hundred and fifty international disputes settled by arbitration or by special commissions. From 1814 to 1840 there were only twenty-four such settlements; but the rate of increase was so rapid that in 1901, 1902 and 1903 there were sixty-three.

All but the two cases recently sent to the new World Court at the Hague were settled by special courts arranged for the occasion. Hereafter the Permanent World Court will settle the most of such cases. America had the honor of opening the Hague Court. The first case sent to it was the "Pious Fund" case between the United States and Mexico. The second was the Venezuela case, to which eleven nations were parties. The third case is between Japan and England, France and Germany.

At the Pan-American Congress held in Mexico in 1901 and 1902, all the Central and South American States asked for admission to the Hague Court. Ten of them went further, and signed a treaty to settle their mutual difficulties by arbitration. Forty nations of the two hemispheres have now no excuse for war with each other.

This week sees the end of the quadrennial disturbance in the civic, social and economic life of the United States. UNITY defers its comment for another week. The time has come for the sober second thought. This will be represented in the post-election sermon that will appear in our next week's issue.

The London ministers of all denominations have what they call a "citizens' Sunday," the object of which, according to the *Christian Life*, is to "stimulate Londoners to realize their responsibilities on social and civic questions." On October 30 over three hundred ministers directed their sermons in this direction. This movement is ten years old in London. This is a good example.

"There is paganism at both ends of the social scale," is the searching epigram of the Rev. R. J. Campbell in an article which has created a stir in London and which is effectively epitomized and discussed in a recent number of the *Literary Digest*. Any close student of sociology today will recognize the truthfulness of the charge. Which is worse, the paganism of luxuriant indulgence and selfish, and on that account wicked elaboration of life at the upper end of the social scale, or the brutality and complacent ignorance and filth at the lower end? Who will presume to tell? Perhaps, however, statistics would indicate more hope of the soul climbing up out of filth and ignorance into self-respecting cleanliness and industry, than of the soul that has abandoned itself to the giddy swing of social indulgences coming down into the serene levels of a controlled, directed and consecrated life.

The October number of *New and Old*, the organ of the Iowa Unitarian Association, is largely devoted to a report of the annual meeting held at Decorah, Iowa, which the President, A. M. Judy of Davenport, pronounced "one of the very best meetings in our history." Among the topics discussed were "The Relation of the Church to Social Reform"; "How to Make Unitarians who will Work for the Spread of Unitarianism"; "How to Make the Sunday Service more Effective," and, according to the report, "Rev. I. H. Jones (!) of All Souls Church, Chicago, spoke on 'The Three Reverences.'" The discussions from first to last seemed to be largely concerned with certain signs of decadence in church life and interest, and ways of counteracting this tendency. The fact that so much attention was given to this topic may be an unconscious witness to the truth of the assumption, but it may not indicate the way out of it. Dyspepsia is not to be cured by the study of dietetics, and a study of the nervous system is not likely to help a case of neurasthenia.

The St. James church of Chicago is the Mother Episcopal church of the city. This week it celebrates its seventieth anniversary. The history of this church is such as to justify the ambitions of its Rector, Dr. Stone, to secure for the church a permanent endowment fund to perpetuate its various activities, represented by some twenty or more important guilds, or church societies, the activities of which center in a great parish house. In its way, this church has realized a splendid synthesis; it is the rendezvous of fashion; it is also the home of the poor. Its week-day activities are numberless; the attractiveness of its Sunday service, the devoutness and spirituality of its Rector, are proved by the large audiences that gather there.

Of course the devout Episcopalian or the dogmatic Christian will insist that its brilliant history and noble work have been on account of its liturgical and creedal basis, but an outsider may be allowed to believe that its triumph has been in spite of doctrinal limitations and ecclesiastical exclusiveness and on account of its splendid humanity, its tireless activity, its benignant helpfulness. Whatever the causes may have been, the seventieth anniversary of St. James Church in Chicago calls for sympathetic study and constructive comparisons on the part of those outside as well as those inside the fold. In any case, it is a triumphant refutation of the assumption that for a church to be busy is to sacrifice its spiritual potency and to menace its devotion and faith.

The use of the advertising columns of the newspaper for electioneering purposes is certainly straightforward and business-like; when at the head of glowing political estimates and commendations we read "The Publishers' Department," or at the foot of the page we read the word "advertisement," the reader knows what he gets and estimates it accordingly; but when he discovers that what purported to be editorial opinion or editorial silence was really bargained for in the counting room, that the opinion has been bought, or, what is quite as often, the silence has been bargained for, the reader justly feels that he is the victim of misplaced confidence, and the paper, in proportion as it claims to be worthy a place in the home, the office and the study of respectable men, is guilty of a misdemeanor none the less gross because subtle and apparently polite. In the campaign just closed no practice has been more nefarious, no propaganda more dangerous, no treason more damnable than that which is carried on by subsidized editors. When a man in the pulpit advocates one line of action while he believes in another or in any other way suppresses his convictions, he is justly regarded as a sycophant and a hypocrite. When a man occupying the wider pulpit of the civic life in the editorial page stoops to similar duplicity, he deserves adjectives none the less complimentary. And this action is none the less cowardly and detestable when the paper represents a corporation sufficiently wealthy to employ a staff of writers. When journalism is so commercialized that it buys talent and orders opinions as dry goods and groceries are bought and sold, then journalism ceases to be a learned and honorable profession and becomes a disgraceful trade, a money-making craft.

Last summer we had occasion to notice editorially the decline of the study side of the Chautauqua movement, a mention which called comment from our contributors and exchanges. One cause then attributed to the decline of the Chautauqua circle was the growth of the women's club movement; but now comes the puzzling announcement that the women's clubs are on the decline. The Corresponding Secretary of the Illinois Federation reported at the recent annual conference held at Danville that during the last two years 1,500 women had dropped out of club membership, the Illinois sisterhood at the time of the report aggregating 13,643. The Secretary attributed the loss of membership to the increase in dues. Doubtless this is an element in the problem, for, when properly interpreted, an increase in dues implies an increase of machinery, social functions, and the attendant elaboration of dress and consumption of time. To an outside frequenter of these clubs, the growth in these directions during the last ten years is most significant. The preludes, gastric and otherwise, and the postludes, official routine, etc., etc., have grown so that the intellectual program thus bracketed oftentimes seems to be squeezed to the minimum of its potency. This is an earnest age, and women are foremost in grappling with the serious problems of the day. If women's clubs are to hold their own and to justify their short but brilliant past, they must lay aside every weight and entangling accessory and press forward to their high calling of civic elevation, domestic purity, simplicity of life and inward growth. Perhaps the women's movement, like the Chautauqua movement, has done its work so well that it has prepared the way for something better. The time will come when they must needs die into their greater triumph. The opening of the doors of the federation to clubs of "mixed membership," which was not accomplished without opposition, is a prophecy of the better thing to come. The bi-sexual club thus far has been a thing of entertainment, in the main a selfish creature, reveling in the exclusive privileges of luxurious club houses. When clubs of men and women face the high problems, rigid programs and systematic work which now represent the methods of the women's clubs, then perhaps it will be the time for women's clubs to die.

The International Council of the Congregationalists.

"This has been the most successful council ever held, and the reason for it is that it has been the least denominational." These are words from Dr. Gladden's closing address of a session which all accounts agree in pronouncing magnificent and prophetic. A clerical friend in a private letter writes:

The emphasis at the Des Moines meeting has ever been upon the great modern problems of education, the relation of trades unions to the church, and kindred subjects. If ever a missionary body heard plain truths in good plain English, it heard it on Wednesday when Prof. DuBois of Atlanta gave a paper on "The Higher Education of the Negro."

From the *Des Moines Register* we clip the following extract from Dr. Gladden's closing address:

I am only repeating what I have heard a hundred times the last week when I say that this national council is an event quite unprecedented in the history of American Congregationalism. Not only is the delegated membership of this

body larger than that of any previous council, but in its unity, its enthusiasm, its high purpose, its hopeful outlook, it has left all its predecessors far behind. Something has certainly happened to our Congregational brotherhood. There is new light in their eyes and new cheer in their voices, and a new firmness in their tread. They are looking up and not down; and they are ready, as never before, to lend a hand. It is not our denominationalism, in any narrow sense, which has come to life in this renaissance, for although there is manifest a wonderfully quickened consciousness of our Congregational fellowship, I have never attended a council (and I have attended most of them) in which less was made of what is distinctively denominational; it is the larger aspects of truth that we have been considering; it is the kingdom of God that we have been seeking first, and nor our Congregational specialties. You will bear witness that we have not had much trouble about theological differences. I don't remember that the higher criticism has been mentioned, or that there has been any manifestation of anxiety, pro or con, about a second probation, or that the new theology and the old theology have once come into collision.

Another significant expression of the life of the churches represented in this council is in the steps that have been taken looking toward union with other Christian bodies. We have been proclaiming for years our readiness to unite with Christians of other names, and now we have undertaken to do something serious and practical in the way of making good our promises. The scandal and the waste of sectarian divisions are obvious enough and shameful enough; we are going to see what we can do toward reducing them. The steps we have taken are tentative, but they are hopefully taken, under the leadership, I trust, of the spirit whose counsels all lead to duty. Two sister denominations have stretched forth the hand to us, asking us to take counsel with them as to whether it is not possible that we may become one, and we have accepted the overture.

Congregationalism seems to be at last fairly started on the high road that will bring it to its own. The movement to bring together the United Brethren and the Methodist Protestants, already under way, was advanced. Overtures from the Free Baptists for a similar merging were received; greetings from the Unitarians, represented by their highest official, Dr. Eliot, were cordially received. The fact that Washington Gladden is the Moderator Elect and that his office is invested with an element of spiritual leadership and fraternal guidance is sufficient assurance that these churches are looking forward; that they are rising above controversial anxieties and antagonisms; that they have ceased to tolerate and have begun to appreciate and encourage the open mind. This magnificent conference at Des Moines and the high words of the open-minded and true-hearted Gladden, justify our unfailing faith that Congregationalism must yet represent an American church that will be devout and free, open and consecrated, a fellowship in which all the present religious organizations outside of hierarchial claims and discipline will find hospitable companionship—organizations now represented by the technical Congregationalists and the actual Congregationalists in the Baptist, Protestant Methodist, United Brethren, Unitarian, Universalist, and the Christian and Disciple fellowships. When these find each other, Congregationalism will hold Christianity itself in no narrower sense than spiritual freedom, ethical consecration, a world-inclusive hospitality to whatever is excellent, earnest and sincere.

Our Congregational brethren may smile at this dream and call it Utopian; many will fix the outward limit far inside this human fraternity, this church of the spirit, but both logic and piety, knowledge and faith point to no smaller destiny for the Congregational church.

The New Movement in Religious Education.

UNITY has several times had occasion to call attention to the new Religious Educational Association, formed a year ago last February in Chicago. The convention then held marked a new departure in the methods of religious education in the United States, and inaugurated a movement of the greatest promise for the future. The proceedings of the first convention were issued in an octavo volume of some four hundred pages, the reading of which must have furnished many minsters and Sunday-school teachers with material help in the increasingly difficult tasks of religious instruction. The second volume, giving the proceedings of the convention held at Philadelphia last March, has just appeared, entitled, "The Bible in Practical Life," and we wish to bring it to the notice of our readers.

The second convention of the Religious Education Association lasted no longer than the first, three days in each case. But in addition to the five general sessions, some fifteen departmental sessions were held, on the plan which the great Congress of Arts and Sciences at St. Louis has made familiar to the public. Thus, although the new volume of proceedings is no larger or heavier to hold than the earlier one, it contains, in its six hundred pages of smaller print, at least twice as much material. The organization of the meetings, with the choice of subjects and the personnel of the speakers, moves one to the heartiest admiration. Surely never was a more stimulating series of addresses delivered in this country than those which we have here. The range of their contents is as noteworthy as their individual excellence. As the addresses are ninety-six in number, it is clearly quite hopeless to think of naming even a part of them. The Bible is the central theme of most of the speakers, and yet attention is not exclusively fixed upon it. All sides of the problem of religious education seem to be touched upon, making the proceedings a veritable encyclopaedia for the minister and teacher of religion.

In the list of members of the Association, it is to be regretted that so few comparatively are found who belong to the professedly "liberal" churches. Yet it is clear from the membership list, not only that the principal colleges and universities and the leading divinity schools of America are represented in the Association by their ablest leaders, but also that the stronger and more progressive men and women in many of the Protestant churches are rallying to the support of the new movement. We of the "liberal" name have much to contribute to it, as witness the splendid address of Professor Francis G. Peabody, of Harvard University, on "The Bible's Recognition of the Social Needs and Relationships of Man," which the Bulletin of the Association describes as among "the greatest and most useful contributions of the Convention." And we also have much to receive from it. We need to be freed from the comparative isolation that our small numbers enforce upon us. We need to rise out of the provincialism of outlook to which such isolation insensibly tends. We need to see that those who are standing for new methods and larger ideals in the conservative Protestant bodies are fighting there the same battle for reason and tolerance that we in our way have had to fight.

Membership in the Association costs but two dollars a year, and entitles the holder not only to the annual volumes of Proceedings but to the occasional Bulletins, containing information of interest and value. An associate membership is provided for, of those who are not actively engaged in religious education. Institutions and organizations engaged in this work may also join as active members. There is an enrollment fee for new members of one dollar, in addition to the annual

dues above mentioned. The copies of the Proceedings are held at the same price as the annual membership, two dollars; although copies of the first volume, containing the addresses given at Chicago in February, 1903, may now be had for one dollar. These books ought to be in every minister's hands, and parts of them should be read by every Sunday-school teacher, whatever may be the department in which he is engaged. We wish that many of our readers might see fit to join the Association, by writing to the Executive Office, 153 LaSalle St., Chicago. The Association would welcome such an addition to its ranks, and we surely owe it to ourselves to be foremost in standing with those, of whatever sectarian name, who are forwarding the cause of a broader and better interpretation of religion.

R. W. B.

The Moral of Usefulness.

During the evolution of the past centuries, certain groups of human beings, oppressed by their own leaders, or foreign tyrants, have prayed to the cloudy future for a deliverer; a stronger one—if not the strongest—to raise the conditions to a desired level. From a true cosmopolitan point of view, we hardly agree to consider deeds of this nature as useful; unless the majority of their benefits are universal.

A person may be regarded the most useful of this country, and no doubt another country will regard him her enemy. Thus, the world keeps the record of many a man, mostly "patriots" who stepped on their opponents' right and gave to their own races an advantage. Such a sense of usefulness is rather limited and selfish.

About a century ago, the idea of an international exposition was an impossibility, but today it is in existence. This indicates that humanitarian feelings are gradually dominating among men who have penetrated through all these childish interests of diplomats, capitalists and the like, believing that the concentration of true usefulness abides in cosmopolitanism. Men of understanding, when they have practiced their ideals in life, are called "philanthropists," and in number they are few.

In the Occident, the Oriental complains that he is disregarded, and accordingly the Occidental suffers just the same when in the Orient. We Aryans always look with contempt upon Mongolian, Malayan, Ethiopian, and even on the Semitics belonging to the same stock as we Caucasians. Often we read authors entertaining the value of racial superiority, and as a rule the general reader cultivates a secret hatred against non-Aryan races. Another subdivision of this hatred is the one against foreigners landing on the American shores. The Pilgrim Fathers settled in this country, in order to recover their lost liberties. This act was really grand. But, today, when other pilgrim fathers migrate,—not only from England, but Japan, China, India, Russia, Turkey, Roumania and other poor or suppressed countries, they are disliked, and even certain parts of the American public insist on compelling the Congress to pass an act for the deportation of foreigners. Duty requests and God requires from us that we regard everybody as our brother, help them and allow them to enjoy America's freedom and wealth.

In the past records of political history, we find England securing the independence of Greece, Russia liberating the many kingdoms of the Balkans and America fighting for the freedom of the Filipinos, Cubans and Porto Ricans. At the present, England remains isolated from international usefulness; Russia herself has taken an oppressor's steps; and America, what?

It is all absurdity to imagine that racial enmities shall soon come to an end. But we have every reason to believe that philanthropic efforts may weaken the evil influence.

In America today there are two classes, the *rich* and the *poor*. The more the years roll, the more distinct a fence is drawn between these two castes. Universities and colleges are almost built for the rich men's sons, and unapproachable to the poor. So the poor man devotes himself to pecuniary interests, and when fortune smiles upon him, and himself becomes a money owner, he simply adds his name to the ones already at hand; and of course, such a capitalist is generally without useful principles. But still, on the other hand, we have capitalists raised from "the ranks" who have become philanthropic, making many privileges obtainable by the poor.

To become a philanthropist a person does not need to acquire wealth, and the possession of millions is not an absolute necessity. Mrs. Harriet Beecher Stowe, the distinguished American and the author of "Uncle Tom's Cabin," did not spend much to become a philanthropist. She wrote. If you and I cannot write, we can talk, if we cannot do either one of them, we can smile; and a sweet smile is the most useful remedy to a tortured heart.

America and the world in general, are in need of useful men, who, even in their humble town will try to free life from its stings and thorns, men who instead of pushing on themselves, will perform their human duties.

Thinking is the first step to usefulness, and an element of manliness, assisting you and me to concentrate the needs of our environments unsparingly, and remedy them. Almost every sane being can think, and a person who can think can always find a point to turn his attention to, and, thus combining the thought with the deed, become useful.

There are others who say "Try to make yourself happy and you will be useful." I say, "I have to be useful in order to be happy."

WALTER A. BRAVES.

The Widening Vision.

I.

In youth we see but things that near us lie,
And hold alone to things that we are taught;
But with maturity, compelling thought
Surges through all our being, and our eye
Beholds new constellations in the sky.
Then wondrous changes in our souls are wrought,
And visions pass before our eyes unsought,
And all the universe wakes to our cry.
Now questions without answers throng our brain,
Imperious, impelling, fraught with fear,
Urgent as Fate and not to be denied,
All that was dearest to the soul is slain;
Hope, trust, belief in turn are on the bier,
Naked, the soul demanding robes more wide.

II.

Then, in our prime, the distant things we see,
Chaotic oceans and the nebulous skies,
The wide world wastes lie open to our eyes,
All that has been and much that yet shall be,
Time's pageant in its vast immensity;
A new creation germ is hid within,
Its efflorescence forces us to rid
The soul of husks, and round to symmetry.
The tearing of the walls where it is pent
Threatens the very life that there is held;
Tenacious is the old, unformed the new.
On this great change our being's whole is bent,
To force the issue and the break to weld—
New birth gives freedom and the wider view.

HATTIE TYNG GRISWOLD.

"The Warrior's name would be a name abhorred"
"Were half the power that fills the world with terror,
Were half the wealth bestowed on camp and courts
Given to redeem the human mind from error
There would be no need of arsenals and forts."

The Frederick Douglass Center.

DEAR UNITY:—I appreciate the force of your remarks in your editorial note of Nov. 3, commenting on the newspaper sensation caused by a meeting of the women of the Frederick Douglass Center at the residence of a woman well known in club and social circles. It would indeed be sad if anyone connected with the Center should feel encouraged, or anything but chiefly sorry and chagrined, over "this achievement on the avenue." The evils which the Center was formed to combat are too serious to find promise of cure in any mere act of social amenity. I may say in passing that the meeting referred to was not primarily social—not a luncheon—but one for the discussion of plans of work for the coming winter. It was the inevitable cup of tea—in this case coffee—served at the close of the afternoon to black and white guests alike, which converted the affair in the newspapers into a "social function."

Your pointed reference to the state of things that is found every recurring election in the negro voting district is timely, and, I fear, unhappily just. The "availability" of many negro voters in the hands of white bribesmen, if I may coin a term, is a matter of grave concern to both the friend of the colored people and to the upright citizen. It is not enough to say that the black man is no more guilty in this connection than the white man, nor to seek to extenuate the black man's culpability on grounds of ignorance and former servitude. In his political relations as in every other the negro will for many years be held to a higher standard of conduct through the force of widespread white prejudice. Abstractly unjust as this may be it is not to be regretted if it spurs the black man to greater effort. Your informant was probably right when he said, "They are buying our people right and left like sheep." Doubtless votes were easily bought last Tuesday in the regions of Dearborn and Armour streets, as less openly they were in more aristocratic sections.

The Douglass Center early recognized the need of work along the lines of a higher citizenship and political instruction. Under the lead of our department on Civics, classes will soon be formed for the study of these important themes. It is one of the little ironies that we had to wait until after the election before starting this work, but by the time another presidential campaign is upon us we shall at least have tried to enlarge the sense of political faith and responsibility, to awaken the civic conscience among our patrons of both races. Mr. Edwin Burritt Smith, a prominent lawyer and writer on these topics and chairman of the committee, will inaugurate the work, and others equally competent will carry it on.

I should perhaps add that there will be other women's meetings. The Center's best equipment lies in the band of intelligent, consecrated women, white and black, who have joined its forces. The work to be done which women can best do is of wide extent and of many kinds—the uplifting of home life, the care of the children, all lines of physical and moral betterment, work which presses on every side. We are happy in the number of workers already won, but we need more. CELIA PARKER WOOLLEY.

Do you know what it is to be failing every day and yet to be sure that your life is, as a whole, in its great movement and meaning, not failing but succeeding?—*Phillips Brooks.*

Something is wrong in the man to whom the sunrise is not a divine glory, for therein are embodied the truth, the simplicity, the might of the Maker.—*George Macdonald.*

THE PULPIT.

"The Secret of Jesus."

BY BENJAMIN FAY MILLS.

VII.

THE FINAL JUDGMENT.

There was nothing the older Christianity was more nearly sure about than the final judgment. All the peoples of the world, of all ages, were to be gathered before a great white throne. The sheep were to be separated from the goats and the destiny of man eternally fixed. Men were also taught that the final destiny of the individual might be settled before death; on the one hand by a wise choice of salvation; on the other, by such a determination to continue in sin or rejection of the gospel, as should irrevocably settle the eternal state. In all of the old hymn books we find the lines:

> "There is a line by us unseen,
> That crosses every path,
> The hidden boundary between
> God's patience and his wrath."
>
> "There is a time, we know not when,
> A place we know not where,
> That marks the destiny of men
> To glory or despair."

We do not listen to many sermons in these days concerning the last great assize, nor about the unpardonable sin which may be committed by a willfully erring soul. It is well, however, to ask ourselves the question as to whether underneath the old conceptions there does not lie a great and permanent truth, and whether this might not be expressed to us in language that shall satisfy the reason and take even a stronger grip on the conscience.

I shall not refer here to the question as to whether it is possible for a human life to be utterly thrown away and for the personality to be annihilated at death or later; but I am clear that man, if he will so choose and act in this life, may unbind the human soul so that it will remain free forever.

To me the words of Jesus, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged and with what measure ye meet, it shall be measured to you again," expressed his great principle in its application to the final determination of character. What he says is, that so long as a man retains the spirit of judgment he is under the condemnation of God. What he implies is that a man will become a free soul, when he ceases to judge, that is, to censure things or conditions or people or even his own self. Nothing could be more simple and nothing more profound than this statement. We can easily see that this tendency to judge is the cause of sin, and that many sins spring from it directly and others indirectly. Anger, hate, covetousness, envy, pride, fear, distrust, worry and a long list of man's most deadly foes find their immediate cause in this tendency to judge.

The office of judgment does not belong to man. Paul says: "Avenge not yourselves, but rather give place unto wrath, for it is written, 'Vengeance is mine; I will repay,' saith the Lord." The wrath to which we are to give place is the judgment of God; the God that is manifested, not in man, but apart from the voluntary functions of man. The office of judgment devolves on the God that is in things and conditions rather than on man. Things and conditions, by their own nature, judge man. When a man judges another, he resigns his human function and can only judge as the so-called inanimate things and conditions judge; that is, every man is tested by his relationship to every possible form of experience. The marble in the earth cannot be reached

at all by a man of a certain limited capacity. Another man may bring it out and grind it to gravel to strew upon his roads. Still another may shape it into a horse block, but some artist will seize upon it and from it create the image of a god. Every expression of nature is our judge. One man looks upon the most beautiful sights with indifference:

"A primrose by the river's brim,
A yellow primrose is to him,
And it is nothing more."

Now it is true that we do unconsciously judge our fellows by every relationship into which we enter with them and by every opportunity which we extend to them for the performance of service, but this function of judgment is one that we cannot exercise voluntarily and wisely. The faculty of intelligently judging a man is both beneath us and above us. God in the jelly fish manifests a wisdom both higher and lower than that in man; that is, a man cannot perform the functions of the jelly fish nor furnish the intelligence that is needed by this simple organism; and yet he is perfectly aware that his present position in the procession of the universe is far in advance of the simpler forms of life. When we were rocks and trees and weeds and storms and animals it was our business to judge and even to punish people. Now that we are human, it is our privilege to love and to be nothing except lovers, in thought as well as in action. It is not true that the purification of another soul needs our supervision. The development of any soul needs no other experience than its normal contact with nature, of course, including its fellow human beings. We can be free souls by entirely losing the spirit of hostile criticism.

In the consideration of this last application of the fundamental principle of absolute trust as the attitude of the mind, and perfect love as the practice of life, we will make use again of the outline of the four channels by which alone man may become intelligent and wise and good.

I. NATURE. The right attitude is almost perfectly illustrated by what might be called the religion of scientists. Our occidental world has learned more of the method and significance of natural processes in the last sixty years than in all the preceding ages. The reason for this has been that, until the last century, our western men of science have not been scientific, in the sense in which we now use that word. We formerly thought that we knew all about Nature; we knew how the world was made and why, and a scientist was simply a man who more or less shrewdly applied the accepted theories to the facts. But about a hundred years ago a little group of men was born simultaneously who manifested a new spirit toward nature. They did not assume that they knew anything, they did not say at the beginning of their efforts, "Our theories are correct and Nature must conform herself to them." The scientific spirit is another name for the uncritical and unprejudiced mind. I think it is Huxley who tells us that, at the beginning of his career, the scientific man has to make his great vow of complete consecration, absolutely laying aside his prejudices. These Nineteenth Century scientists humbly took their places as simple hearted disciples in mother Nature's great school and endeavored to fulfill the principles suggested by Jesus when he said, "Except ye become as little children, ye shall in no case enter into the Kingdom of Heaven." To these men Nature began to tell her secrets, and from their lowly listening we have derived the facts which have taught us the three great lessons of Law, Progress and Unity affording in their order the standing ground for Faith and Hope and Love.

II. EXPERIENCE. The man of God holds no hostile attitude towards the events, or conditions, or circumstances of his life. Robert Louis Stevenson, who is called "the well beloved," when he took his handkerchief away from his mouth and found blood upon it said, "It is accidental." When some one spoke of his frequent coughing, he said, "I only cough once in ten minutes. There are nine minutes out of the ten when I do not cough." This fearless, trustful attitude causes every hard condition to become a friend to man. "In all these things we are more than conquerors." Paul's expression, "all things work together for good to them that love God," practically means to those who trust the God that is in things; that is, in the circumstances of life.

Seneca tells us how Regulus, being captured by the Carthaginians, was sent to Rome with terms of peace, having given his pledge that if these conditions were not accepted by the Romans he would return to Carthage to die. Although the Senate would gladly have accepted the hard conditions for the sake of his release, this noble man persuaded them that to do so would be ignominious and unworthy of the true Roman spirit and voluntarily returned to Carthage. His enemies kept him in a dark dungeon for a time, then cut off his eyelids and brought him out into the blazing light of the noonday sun. They put his naked body into a cask into which sharp spikes had been driven on every side and rolled him down a long, steep hill. When his bleeding body was taken out he was barely able to stand erect, but he smiled and said, "It has pleased God to make me an example of the force of human Nature." The experience of such souls—pre-eminently the experience of Jesus—plainly indicates that there cannot be any conditions of life so hard as to crush the non-resistant spirit.

Sidney Lanier, in his poem, "How Love Sought for Hell," represents Sense and Mind as offering to show Love any sight he would like to see in the Universe. Love told them above all else he desired to see Hell. First, Sense and then Mind tried to show him the material and mental derangement of the world, but he saw beyond these the perfect justification for all, so that he could not be troubled by what in them produced the greatest anguish and remorse. "'But I cannot find, where ye have found,—Hell,' quoth Love."

There is the old story of the monk named Basle, who died while he was suffering temporarily from the ban of the Pope, and he consequently had to go to Hell; but, everywhere that he came, the conditions of the lost world were changed and saints and angels desired permission to be with him, until we are told that Satan sent a special messenger to the Pope, beseeching him to remove the ex-communication, for fear that Hell would lose all its terrors.

III. PEOPLE. The application of the absolutely charitable spirit to our relationship to people is perhaps the greatest test of all. Shakespeare said, "I will chide no sinner but myself." James Whitcomb Riley beautifully expresses this sentiment:

"When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so,
Let something good be said.

"Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet
If something good be said.

"No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken, strong and glorified,
If something good be said.

"And so I charge ye by the thorny crown
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said."

Let us look more carefully at the three human rela-

tionships in which we are naturally tempted to disregard this fundamental principle.

1. In relation to criminals. It is a fact that we cannot judge men, if we would. Jesus said that a man who wanted to judge another thereby indicated that he had a beam in his own eye. No man who is familiar with out courts, although he may recognize the good intentions of judges, juries and even lawyers, believes for an instant that justice is therein administered. I have personally known the facts concerning three cases tried in the courts within the last few years, and in every case the final decision was entirely contrary to the facts and to essential justice.

Mrs. Ballington Booth, in her recent book, "After Prison, What?" tells of a convict in one of our penitentiaries suffering a life sentence for the alleged murder of a lad. The boy, however, had simply run away from home and, after the condemnation of this man he returned; and although there was no question as to his identity, and he had even visited his supposed murderer several times in the prison, it had been impossible for months to obtain his release. When I was in Denver recently the Board of Pardons of Colorado released a man who, not only was not guilty of the crime of which he was charged, but it was distinctly proven that no such crime had ever been committed.

The trouble is that, in our criminal processes, we judge a man, not as a soul running an eternal course, but as an offender against us as individuals or as society, against whom we must execute vengeance. I suppose for some time to come we will find it necessary to have some sort of process corresponding to our courts, but I believe that the examination of our courts should always be in the same spirit in which a good teacher examines a child at school, or a physician the patient in the hospital. In other words, that if there be any natural criminals—which I very much doubt—they are crime sick, as Jailer Whitman puts it.

Judge Lindsey, of the Juvenile court in Denver, is administering his court on the basis of confidence in the youthful offenders, and out of the thousands of boys who are brought into most friendly relations with him he finds it necessary to send only about sixteen a year to the Industrial Home; and when he does this he always sends them without the attendance of any officer, carrying the warrants for their own committal, and has never known one boy to betray his confidence. Judge Lindsey said to me that he believed that if all our courts and prisons were administered upon this principle that it would scarcely be necessary to have any police, but that if men found it impossible to restrain themselves from illegal offences they would voluntarily commit themselves and stay under such helpful influence as might be desirable for them. Mr. Clarence Darrow, the eminent Chicago lawyer, tells me that this is also his opinion.

John L. Whitman, in charge of the Cook County jail of Chicago, deals with the worst type of criminals in the world, but he has now for ten years so administered his prison on the basis of confidence and trust in the men and with the endeavor to be helpful to them in the prison and after they leave its walls that he has been able to lay aside entirely the use of violence in his administration. The prisoners have themselves organized the "John L. Whitman Moral Improvement Association," and a very large percentage of the men confined there go out to be noble and useful citizens. Mr. Whitman represents, not judgment, but compassion. Last year, when he showed me the place where the young men known as the "Car Barn Bandits," were to be executed, he said, "I wish they would give me those boys. I believe I could make men of every one of them"; and, as I found this spirit justifying itself under the hardest possible conditions, I could not but realize that the glory of the Divine breaks in everywhere.

The "good people" ordinarily desire to have offenders against the statutes severely punished; but when, as is sometimes the case, these offenders are those who are in some sort of intimate personal relation with them, their attitude and judgment is immediately changed. A man may cry out for justice to be executed against a murderer, whom he does not know, but if his own brother commits a wilfull murder, he will defend him to the utmost and will use every legal and many times every illegal endeavor, straining all his influence and the influence of all his friends, in order to prevent his punishment. If we regarded all men as our brothers we would solve every question that concerns so-called criminals.

2. In our relation to our children. I say to parents first of all: *"Trust that baby!* He is God to you. He is not the little unintelligent mass of material atoms that he seems. *He is God.* In caring for him you have to deal with living, intelligent, purposeful atoms. I was with a lady to whom this idea came for the first time and she exclaimed, "Oh, I want another baby!" But no one will have to wait for another child to come into the home in order to act according to this principle. We can begin anywhere or with any one. We can realize that in dealing with human beings we are dealing with living forces. If you do not know who you are and who the baby is, you may still go on and treat it as the wind and the fire and the pins treat it. You act as these things do when you judge your child. If you believe this is your duty you can do even this in a kindly spirit. The well conducted punishment of the child is far beyond the inertia, laziness and self indulgence on the part of the parent who believes that he ought to exercise severe discipline and yet does nothing; but you may be called to a better way. If you have the faith, the tenderness and the patience, which you may possess, you may save your child by the exercise of absolute trust. If this is now impossible for you and you cannot do this pure uplifting work and must use the judgment of force, then use it as kindly as you can, but it is possible to treat the baby from the first, not so as to control him, but to so co-operate with the God in him that you can be in perfect harmony with the child's being from its babyhood. By the force of your thought and the completeness of your recognition of the God in him, you can so trust the child as to save you both. Try not to be critical. See how far you can be a purely constructive influence, to love and inspire. What you remember concerning the helpful influences your parents exerted on your life are the inspiration of loving service and cheerful encouragement; and that in you which will help your children is your positive confidence in them.

3. In the business world. If you must live in the business world, you may escape in your own mind from selfishness and distrust; you may plan to administer your business, not for personal profit, but for human service. If what you are concerned about is, not to make a fortune, but to help men; you may be absolutely trustful in your commercial relationships with your fellows, and the question of success will not be one of the extension of the business nor the increase of bank accounts, but rather of the measure of service that you are able to render. You can see what you are about and so administer your business as to make your contribution to the world, and if you hold always the loving and banish the contentious thought, after while your actions will become real symbols of your thought.

4. As regards the test between good and evil. I do not advocate the lowering of any ideals or right-

eousness. When I say, *Do not judge,* I do not mean *Let down the bars of moral distinction and confound right and wrong.* At every point in life, Right is right and Wrong is wrong, as clearly as there is a distinction between light and darkness. When we see a wrong act we should not call it right. We are to occupy another point of view. We are to say *Here is a soul on its upward way. We will take the man as one who has progressed so far.* We do not say he is right nor condone evil. We do not judge him at all. We see that what he needs is to move on. We will not spend our energy in pointing out the evil in him, in picking at him or punishing him in any way. It is our function to stand for what is positive. Let other influences disintegrate; let us be constructive. The man is an erring man because he is incomplete and not because he is degenerate. He does not sin because he is human but because he is not yet human. He is a green apple. He is not good to the taste as yet. Let us shine upon him and help to ripen him. Let us be lovers. Do not waste time and strength in trying to perceive and condemn the wrong. The pilot knows, not the rocks, but the channel. Regard all people impartially, not as separate parts, but as related to the whole.

A Roman Catholic priest relates this interesting story. Bridget only came to confession occasionally, and when she did come she found it very difficult to remember any wrongdoing on her own part. She had, however, a better memory for her husband's sins. "It is Moike, me husband, that's the bad one, faether," she said once to her confessor. "It's three weeks that Moike niver confesses, and Hiven knows his sins is scarlet. He dhrinks like a baste, an' shmokes like a flue. He swears that bhad Saint Patrick wud trimble, an' sure ye shud see Moike smash the dishes and break the furniture an' fling the stove lids." "Six 'Hail Marys' every day for a week and three fast days, Bridget," said the father. "Och, fwhat do you mane, faether? Shure, Oi niver confessed a sin!" "But you confessed Mike's," said the father quietly, "and as long as you make his confessions for him, I think you had better do his penance too."

We may smile at this little incident, but I believe that just so long as we can discern evil in others, just so long will we have to pay the penalty of our impurity of heart that beholds evil.

IV. Our Own Souls. The reason that we judge ourselves severely is because we neglect cultivation of the spirit of identity with that Reality which appears to be outside of ourselves. One of the greatest men I ever knew used to say, "It is a sin to say you are a sinner." By that he did not mean that every human being was perfect in character, but that our imperfection is the result of our identifying ourselves with that in us which is sensual and selfish instead of the spiritual and universal. If we treat others as God we will not only find the God in them but in ourselves, and if we treat ourselves as having the capacity to manifest the eternal spirit of purity and wisdom and love we will have mastered the problem of life.

Suppose Bishop Myriel had been a true character. He lived a simple life, but one of incalculable power, because to him bandits and murderers and ex-convicts were all the children of God. All his philosophy and religion were summed up in three words, *Love one another.* He trusted the escaped convict, Jean Valjean, when all others had turned him scornfully from their doors, and when the ungrateful man stole his silver candlesticks, he secured his release from the officers who arrested him and said to him, "Do not forget that you have promised me to be an honest man. With this silver I have withdrawn your soul from the power of evil and I give it to God." Had not this man passed forever beyond any possible bar of judgment, and this because the spirit of judgment had left him forever and he had become a purely divine and elevating force in the world? If you say it was the natural disposition and training of this man that brought him to such moral elevation, then what do you say to the case of Jean Valjean himself, who, by the bishop's confidence was really withdrawn from the power of evil and given unto God? Why is that our world loves this character as perhaps none other in our modern literature? Why does it honor him and condemn the faithful policeman, who, at last melted by the mercy of his former prisoner, committed suicide because he could not fulfill his ideal of duty? The reason is that our highest instincts recognize the value of mercy. In contrast with the disposition on the part of man to exercise judgment, we dimly perceive the fact that mercy is itself not only the highest form of justice, but the only form by which we may arrive at essential justice. The world will never tire of reading the story of Jean Valjean, of his trials and difficulties, of all the fiendish combinations of circumstances from which his simple trust delivered him, of his triumph over his violent enemies and of his patient and cheerful bearing under the mistaken censure of his friends, even of those who were dearer to him than though they had been his own children; and we need to remember his last, great words when his adopted children at last discover their error seek out his presence and ask his forgiveness, and finding him alone in his little attic about to die, on their knees beseech him to live, saying, "Father do not die," and he answers, "It is nothing to die; it is frightful not to live."

We are familiar with a better illustration than that. Three men are dying on the scaffold, two of them for crimes that they have acknowledgedly committed, and the third an innocent man, the victim of intolerance. The two criminals are filled with a wild anger towards those who are putting them to death. The innocent man feels nothing but compassion towards those who are so grievously endeavoring to injure him and prays his immortal prayer, "Father, forgive them, for they know not what they do." The man on the left not only rages at those who are executing him, but he even, in his unreasoning malice, curses the pure soul who is hanging by his side. He rails upon him, and calls him by offensive epithets. I can imagine how he would say, *"Curse you, you old hypocrite, I am glad to see you suffer with us."* The man on the right interrupts him, *"Hush,"* he says, *"can you not recognize God because you seem to be in the same condemnation with him?"* And the man in the middle observes that this is a soul who has begun to understand the eternal principle. His outstretched hand cannot quite touch the outstretched hand of the other, but he reaches to him the hand of his heart and says, *"Come, my brother, Today thou shalt be with me in Paradise. Enter thou with me into the presence of my Father and your Father, of my God and your God."*

"It is nothing to die; it is frightful not to live."

"How to Study Pictures" will be the title of a series of articles in the 1905 *St. Nicholas* for readers old and young. Mr. Caffin is known as one of America's leading art critics; and these papers will treat the subject in a novel and valuable way. Beautiful copies of the pictures selected by Mr. Caffin from the world's masterpieces for discussion have been prepared especially for *St. Nicholas* and will appear with the articles. Each month the pictures contrasted will be printed on opposite pages. There will also be an important series of six brief papers contributed by Dr. E. E. Walker. These little emergency talks will tell, briefly and clearly, what to do in case of accident or sudden illness in the interval between sending for the doctor and his arrival—the few simple, safe, and helpful things that can be done, and the mistakes that can be avoided.

THE STUDY TABLE.

English Men of Letters.

This is the second posthumous book which we have had from Sir Leslie Stephen. Written under circumstances of great physical weakness and suffering, it shows no sign of failing mental grip, though hardly could any subject bring his powers to a severer test. The book allies itself with such of the major works as the monumental "English Thought in the Eighteenth Century," and "English Utilitarianism," rather than with his more pleasing literary studies. It is the fifth volume he has contributed to the "English Men of Letters" series. The other were "Johnson," "Swift," "Pope" and "George Eliot." All good, they were so in various degrees, and the Johnson (naturally, having the best biography ever written to go on) was the best. Hobbes is almost every way a less interesting subject than those treated heretofore. His personality was not engaging and his experience had not much variety. Sir Leslie's arrangement of his matter is extremely simple. First we have a chapter on Hobbes's life; then chapters on his philosophy of the World, Man and the State. Hobbes's life was a long one. Born in 1588, he died in 1679, his life synchronized with the most remarkable events in England's political and literary history. But though his style was admirable for a time when English prose was in a formative condition, his place is not with the great literary figures of his time; and though his engagement with political problems was as eager as Milton's, he had no such practical association with political affairs. He was at one time the "governor" of Charles II. then Prince of Wales and was sometimes charged with the moral defects of that illustrious king. His own morals were not regulated by any counsels of perfection, for he had at least one daughter, though he was never married, and was drunk (so he confessed) an hundred times; considering his ninety-one years, Sir Leslie pleads, less than the average of his time. His philosophy was materialistic and his ethics crassly utilitarian, but many of his observations were interesting and acute. He was, moreover, one of the heralds of the new science, though he turned his back on Bacon's experimental induction, and the tragedy of his life was his dismissal as a charlatan by those scientists who were working more modestly and effective than he, but upon whom he flung himself with scornful violence. It was as if Herbert Spencer had fallen out with Darwin and Huxley instead of finding in them his great allies. J. W. C.

Notes.

On the table is placed by D. C. Heath & Co. of Boston a copy of Principles of Political Economy by Charles Side, Professor at the University of Montpelier, France. This is the second American Edition, and is entirely revised, and adapted to the use of American readers and students. Something of this kind ought to be in every American family. It is absolutely necessary that these fundamental principles shall be carefully studied, in order to make rational voters. I have studied some chapters, and have found them immensely valuable. A few of the chapters only show that we have not yet worked out some of the great economic problems. This is especially true in the discussion of the Ownership of Capital, the Nationalizing of Land, and Profit Sharing. The chapters on Protection and Free Trade are fair and thorough. They show that freedom of trade is fundamentally the correct principle. Every man who invests in this book, and makes it a subject of careful study a sort of workaday Bible, will become wiser as a man, and a better citizen.

English Men of Letters: Hobbs. By Sir Leslie Stephen. New York: The Macmillan Company, 1904.

From J. B. Lippincott Co. comes The Story of American Coals. The writer was employed for fifteen years in the coal fields of Pennsylvania, and writes from practical knowledge. The book is equally valuable for miners, dealers, and consumers. It is as interesting as a novel, and in some of its chapters more fascinating than any other book of the year. Just think of it; in 1847 the United States mined less than two million tons of bituminous coal; about fifty years later we find it mining about three hundred millions. "This great increase was not accomplished by the dreamy raftsmen, listlessly floating down our inland rivers, or by the costly canals, which for a time served as the only means of transportation. During the interval of about half a century was developed the puffing locomotive. The musical blast of the boatman's horn has been silenced by the triumphant shriek of the steam whistle." The book shows, however, that the coal age, and with it the steam age, is rapidly passing into another age, with another power, as much ahead of steam as steam was ahead of wind and animal power.

Just at the present time the American citizen needs, as much as anything else, a thoroughly good history of the Presidency. We are led to say this by looking over the latest edition of such a history, by Edward Stanwood, and published by Houghton, Mifflin & Co., of Boston. This book is in no sense of the word a real history. It is biased in the extreme. It is capable of doing an immense amount of mischief—and probably is doing it. Before the origin of the Republican Party, it is New Englandish; and after that date it is again, through and through, in spirit and bias, New Englandish. The author misstates and perverts like a campaign orator. We need a thoroughly honest book, following this line of historical development, without sectionalism and partisanship. Who will give it to us?

From Orange Judd Co. of N. Y. I have a volume so fine, so needed, so delightful in its make up, that I hardly have words to express my opinion of the book. It is entitled Farmer's Cyclopedia of Agriculture—a Compendium of Agricultural Science and Practice in Field, Orchard, and Garden. It discusses also the feeding and diseases of farm animals, dairy farming, and poultry, in the United States and Canada. The subjects are arranged in chapters, so that we have one large section devoted to field crops, another to fruits and nuts, another to garden crops, another to cattle and dairying, another to live stock, another to poultry, another to fertilizers, another to miscellaneous and cognate topics. The opening subject of the whole volume discusses that marvelous new plant, alfalfa. I should like to give the whole article to my readers. I do not know that we have anywhere else anything to compare with this superb volume. It is a book that should be in every country home. It is admirably printed, and the illustrations are intended not only to be beautiful but to be helpful.

The grist of new books is grinding, and they are being laid on the table more rapidly than ever. The run of novels is as thin as cider made from frosted apples. What are we to do with this stuff? Does it positively pay the American publisher to put into print such twaddle? Watered milk is bad enough, but this attenuation of thought is intolerable.

From G. P. Putnam's Sons comes "The Book of Clever Beasts"—Studies in Unnatural History; by Myrtle Reed. The book is clever enough, and is intended as a take-off on Mr. Long's books and similar descriptions of animal life, observed by sympathetic investigators. I do not see the object of the book, beyond a mere bit of fun. The fact is we have not yet even begun to develop or comprehend the intellectual side of animal life.

From the same firm I have a volume entitled "Secret History of Today," by Allen Upward. This is another take-off book—an extravaganza, somewhat interesting, if you have time to read it.

"The Light Brigade in Spain" is also from the Putnams. It is the work of Herbert Strang, and is a tolerably interesting novel, to those who like that sort of zig-zag manipulation of history. I have no taste for it.

From the same firm comes "The Ragged Messenger." Here is a book that is worth the while—perhaps.

From Putnam's also I get "Up Through Childhood," a Study of Some Principles of Education in Relation to Faith and Conduct. This is a book for parents and teachers, written by George Allen Hubbell, of Columbia College. This book rests upon two fundamental principles. The first is that the long period of infancy gives opportunity to train the young child for the duties and responsibilities of life; and the second that this training is worth giving, because of the strong religious instinct which is native to the character of every well-born child. So far as I have been able to study the book, it is a thoroughly good one. Education at present leaves out training, almost altogether, in favor of information. A boy is considered educated who is stuffed with a lot of facts; even if he has the training of a little devil. He goes to college, and is admitted because he has studied so many quarts of Latin and Greek and has had shoveled into him a quantity of logarithms; but his moral nature meanwhile has been left without either drill or directiveness. The boy is false in nearly ever fiber of his being. He considers sport from the standpoint of a savage. He spends his father's hard-earned cash on games and high living. He has no ethical standard. He is false to himself, false to his parents, and false to society. Then he graduates to teach the next generation how to think, and feel, and act—or possibly to preach Jesus Christ. He does not know Jesus Christ: and in a crowd the very last man that he would pick out for the Savior of mankind would be this same Jesus. He stinks with tobacco. By and by he will become a millionaire, possibly, and be satisfied to pay the same ratio of taxes as his washerwoman. There is no necessity for building colleges to cultivate meanness. Buy the book; and make up your mind to help raise the ideals of manhood and social life.

Right along with this book you may place another, from G. P. Putnam's Sons, entitled "The Ideal Mother," by Rev. B. G. Newton. I have read a good deal of this book, and it ranks above the average level of religious books. It cannot fail of making a woman's life sweeter and truer. The author believes in ideal mothers, and that we can get no true social reform except through a nobler motherhood. I believe with him, and the great question of the present time is whether woman, in her new freedom, is simply going to imitate masculinity, or create a nobler femininity.

"The Affair at the Inn," published by Houghton, Mifflin & Co., of Boston, goes to show that even Mrs. Wiggins can write a book when she has not very much to say. Perhaps she has made the most of the material that she undertook to handle. It does not compare well with the Penelope books.

"The Reaper," by Edith Rickert, is also published by Houghton, Mifflin & Co. This is on the whole one of the best of the recent novels. It is located among the Norse people, in the Northern Sea—a field not yet too familiar. The tone of the book and the characters, and the working out of the life threads is natural, fresh, and helpful. It is a book that you will lay down with a deal of satisfaction.

But best of the pile, by a good odds, is "Jess and Co.," published by Harper & Bros., of New York, and written by J. J. Bell, author of "Wee Macgregor"—a book that some of you must have found pleasure in reading two years ago. This new volume will do you good intellectually and ethically. It puts underpinning to character, and it fits well into the Indian Summer days. You can profitably buy this and the previous volume.

"The Georgians," by Will N. Harben, is published by the same firm. The book is well enough but might be a great deal better. The world could have got on without it.

"New Samaria," by S. Weir Mitchell, is published by J. B. Lippincott Co., of Philadelphia. For a book to put in your pocket, to while away an unfilled hour, this is capital. There is a little story tacked on at the end called "The Summer of St. Martin." The book would have been better without it.

From Little, Brown & Co. I get "Morning Thoughts to Cheer the Day," selected and arranged by Mary H. Lerow. This is an unusually good collection; but, unfortunately, or fortunately, a good many more books of the same sort, and equally good, can be dipped up out of English literature. Its selections are of the broad and liberal sort, in thought and sentiment. Buy it for a gift book, and you will make no mistake. It is very healthy in the general tone of the selections.

From the Macmillan Co. a magnificent contribution to the large catalog of books discussing Evolution is the work of Thomas Hunt Morgan. I am not prepared as yet to discuss "Evolution and Adaptation," farther than to say it is a noble contribution to the great Darwinian library. I will discuss the volume more fully later.

I am in receipt of a handful of books from the Open Court Publishing Co., of Chicago. One of these is entitled, "The Ainu Group, at the St. Louis Exposition," and is from the pen of Prof. Frederick Starr of Chicago University. Nothing could be finer, or more intensely interesting. I do not know of anything in literature that compares with its account of this interesting people, unless it be Mrs. Bishop's volume, published some fifteen years ago—when she was Miss Bird. She spent some time with the Ainos (spelt in this book Ainu). Her investigations agree very largely in their conclusions with Prof. Starr. I have not read Rev. John Batcheler's books, which are said to be more replete with accurate knowledge and information. We have in this race, inhabiting the northern island of the Japanese group, a relic of some race that seems to have antedated all the yellow races which now fill up eastern Asia. It is a white people, not a yellow; and Miss Bird believed them to be of Aryan origin. Prof. Starr thinks it possible that a white race once populated all Asia; and that this is the

last relic of the stock, after a competition with the yellow peoples. At all events the Ainu stands as a relic of some old race that is nearly blotted out. It is amazing what the managers of the St. Louis Exposition have been able to accomplish. One can travel three or four times around the world before picking up what is brought right here to the door.

Two other volumes from the Open Court Co. are "Kant and Spencer;" and "The Nature of the State" —both of these by Paul Carus, the Editor. They are exceedingly interesting, and appeal to specific classes of readers.

From Open Court Pub. Co. an exceedingly useful little volume comes entitled Ants and Some Other Insects; the work of Prof. August Forel of Zurich. I do not know where in so small compass one may get more knowledge of his own position in nature, by comparison, as in this study of one of the most intelligent, although most minute of our rivals and co-workers. You should read it, and with care.

From the Bobbs Merrill Co. I have received "Huldah; Proprietor of the Wagon Tire House and Genial Philosopher of The Cattle Country," by Grace Macgowan Cooke and Alice Macgowan. This is a novel after the Mrs. Wiggs Cabbage Patch order. The humor is good; the portrayal is excellent; the spirit is noble. The book will do good, anywhere and everywhere. It has a way of bringing good out of evil, and as for Huldah, if it can create a few hundred such, it will go far to counteract the fashion twaddle of the day. E. P. POWELL.

Studies in English Literature.*

Professor Tolman has written a most interesting book, not only for the specialists in English literature but also for members of Shakespeare clubs, and intelligent readers generally. Of his fourteen titles, six describe studies of Shakespeare's plays, some of them quite extended, and an interesting account of the staging of plays in Shakespeare's time. The other papers cover themes as wide apart as "The Style of Anglo-Saxon Poetry," and "Natural Science in a Literary Education." Of the minor studies, those on "The Author's Comment in 'Vanity Fair'," "Lanier's 'Science of English Verse'" and "Was Poe Accurate?" impress us as especially suggestive. There are essays of much interest on "English Surnames," and "The Symbolic Value of English Sounds."

But the main bent of the author's mind is clearly in the direction of Shakespeare. We have never read much of the painstaking criticism that has been given to the immortal plays; the plays themselves have been better reading. We knew, in a general way, that there lurked in some of them as many problems as there are prairie chickens on a Minnesota prairie in September. But that hunting for them could be so thoroughly absorbing, and skill in bringing down the game so consummate as Prof. Tolman's, we could not have believed. "Hamlet" and "Macbeth" and "The Taming of the Shrew" take on new depth and beauty from the analysis to which we see them subjected. If the purpose of criticism is to bring out the meaning of the thing discussed, then the author in this instance has admirably succeeded in his aim. We commend these essays most heartily to whomever cares to know more of the matter of which they treat. R. W. B.

*"The Views about Hamlet and other Essays," by Albert H. Tolman, Assistant Professor of English Literature in the University of Chicago. Houghton, Mifflin and Company. Pp. 413, $1.50 net, postage 12 cents.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

Entered at Chicago, Ill., Postoffice as Second Class Matter.

$2.00 PER ANNUM.

EDITORS.

JENKIN LLOYD JONES. WILLIAM KENT.

ASSISTANT EDITOR.

EDITH LACKERSTEEN.

EDITORIAL CONTRIBUTORS.

Jane Addams.	Fred'ck E. Dewhurst.	Henry M. Simmons.
Wilson M. Backus.	John Faville.	Frederick Starr.
Richard W. Boynton.	George W. Gilmore.	Joseph Stolz.
Frederick W. Burlingham.	Fred. V. Hawley.	Hiram W. Thomas.
John W. Chadwick.	Emil Hirsch.	Oscar L. Triggs.
Francis A. Christie.	Charles W. Pearson.	R. A. White.
Joseph H. Crooker.	Granville Ross Pike.	E. P. Powell.

THE FIELD.

"The World is my Country; to do good is my Religion."

To Music.

Fair Queen of the Celestial powers
In splendor garmented,
Thine arms are filled with deathless flowers,
To strew where mortals tread.

No note of thine shall fail to warm
The weary-hearted here,
And none shall falter in the storm
If thou dost but appear.

Thou art the palpitating wings
Of hopes, that rise anon
From sorrows dark and bitter springs
To meet returning dawn.

And nations held in bondage long
Arise to deeds sublime,
Their chains are broken by a song
Or melt in martial time.

And yet, thy greatest unexpressed,
We wait with faith, to hear
An anthem swelling East and West,
And surely drawing near.

O then shall wake that loftier strain,
And waking, never cease
The matchless chords when Love shall reign,
Grand overture of peace.

Minneapolis, Minn. EDSON B. RUSSELL.

Foreign Notes.

DEMOCRACY DIRECT AND INDIRECT.—On the eve of another presidential election, when campaign items compete with war bulletins for prominence in the daily press, and party oratory well nigh drowns the thunder of those murderous guns at Port Arthur, it was interesting to come upon some calm, well-studied comparisons of the greatest existing attempts at popular government. Such a study, from the pen of M. Paul Pictet, appeared recently in the *Journal de Genève* apropos of that important work by the Russian political economist Ostrogorski, *La Democratie et l'organisation des parties politiques.*

Ostrogorski, says Mr. Pictet, takes his place with such great workers in the field of political economy as Montesquien, Tocqueville and Taine. A student under the St. Petersburg Faculty of the juridical and political sciences, M. Ostrogorski subsequently became head of a bureau in the legislative department of the ministry of justice. His business was to draw up proposed laws and to formulate for the other ministries "conclusions" as to whether or not legislative action was needed on questions of general interest. Then came the explosion in the Winter Palace and the assassination of Alexander II. What effect these tragic events had on the philosophic, observing mind of Ostrogorski, we do not know. At any rate they were followed by his leaving both his position and St. Petersburg to devote himself exclusively to the study of history and political science. From 1886 to 1892 he spent his time in Paris, in company with the Genevan scholar, Charles Borgeaud,, attending courses at the College de France, the Sorbonne and the Ecole des Sciences Politiques, and in London. He also traveled in the United States. During this time some of the results of his researches as to constitutional development in occidental coun-

tries in the eighteenth and nineteenth centuries appeared in the journals of political science of Paris and New York. In 1891 he published a work on Women from the Standpoint of Public Law, which was awarded the Rossi prize by the Paris Faculty of Law. Finally, in 1903, after fifteen years of intense labor, he gave the public this, his main work, on Democracy and the Organization of Political Parties.

But Ostrogorski is also the author of certain text-books of history now widely used in the primary and secondary schools of Russia. The instruction of the people, particularly their civic instruction, is one of the chief concerns of this ex-functionary of the Czar; the necessity for such instruction is the essential article of his political creed and, with that in view, he has succeeded in substituting for the traditional teaching of the history of kings and battles that of the history of civilization and of institutions. Nor need one be too much astonished at the success of this experiment in the country of imperial absolutism *par excellence,* for Russia offers many more surprising contrasts and contradictions.

Mr. Ostrogorski has now returned to St. Petersburg, where he devotes his time to editing the *Annuaire juridique,* founded by him in 1876, reading, travel and the care of his health, which was somewhat shaken by excessive application to the preparation of the work which will make him famous.

His celebrity will be due less to the number than to the character of his readers and the high position they will occupy, for none of those who seriously study the great questions connected with the organization of democracy can ignore the investigations of Ostrogorski. In our busy age, it is unfortunately true of books, as of periodicals, that the number of their readers is in inverse ratio to the number of their lines, and Mr. Ostrogorski's two large octavo volumes contain some fourteen hundred pages.

As preliminary to his own comparisons with Switzerland, M. Pictet briefly summarizes the original and important features of the Russian work.

Hitherto the method of observation introduced into political science by the Spirit of Laws, was especially devoted to describing and commenting on political institutions. Laws were set forth and criticised; political forms were praised or censured; all the wheel work of the machine was taken apart and put together again before the eyes of the reader; but man, political forces, customs, the way in which the machine is operated and behaves in action—all this was neglected. It is all very well to extol universal suffrage, the representative system, popular sovereignty, the controlling influence of public opinion, but, says Ostrogorski, as long as you have not analyzed the fuel whose combustion sets the machinery in motion, measured the water in the boiler, and tested the cylinders, that is to say as long as you have not investigated in the living reality, the way in which public opinion asserts itself, how it is represented in councils, its power of resistance to opposing influences, the accidents which may overtake it between the moment of its conception in the brain of the individual and that in which it should express itself in law, as long as you have not done that and suggested remedies, if need be, you have done nothing.

Ostrogorski attempts to do just this, opening a new path and one full of difficulties. He places himself at the very heart of democracy the better to observe how it beats. He has chosen as the field for his investigations England and the United States since their political emancipation. He penetrates into parties and political organizations, the "caucus" of the English and the "machines" of democratic America. He asks himself how English and American democracy work.

Then his reply is "badly!" His book, crammed with accurate data and first hand observations, makes out a formidable case, not against democratic form, but against parties, caucuses and that political formalism which misleads public opinion and corrupts even the nation. One may read here pages of unanswerable eloquence on the political course of Chamberlain, on Tammany, on the "workers" and the "boss," on the psychology of the voter and the purchase of his convictions. All this gives rise to a feeling of anguish, for, while seeming to admit that the democratique regime is the only one fit for civilized nations, Ostrogorski proclaims its failure in the two greatest democratic states.

No, failure is too strong a term, for the author notes with hope the occasional successful attempts made here and there to liberate public opinion from the yoke that burdens it.

In conclusion he proposes a remedy which seems to his Swiss critic quite inadequate. This would consist essentially in having every election preceded by a preparatory election organized by the state for the purpose of substituting the free choice of the voters for the dictates of the caucus. But what would hinder the caucus from influencing this election as well as the other?

Mr. Pictet regrets that M. Ostrogorski, who speaks of the Anglo-Saxon and Latin democracies as if they were the only ones of the present time, has not studied with the same remarkable perspicacity the Germanic democracies, those of Switzerland, especially those of German Switzerland. Small though they are, they are much the oldest, the English and American democracies being their big, but their very young sisters. A study of these older democracies might perhaps have modified the author's conclusion.

Doubtless he would have found here, says M. Pictet many features noted elsewhere. Often the reading of his book called up in me memories of our public life and I exclaimed: "How good that is!" But other features were wanting and still others, which might have comforted M. Ostrogorski, are peculiar to us alone. Thus political conformity, with certain exceptions to which I need make here no more direct allusions, is not enfored in Switzerland with the tyrannical rigor to be found in England and the United States. In most of the countries, the Swiss voter, generally well-informed on public matters, enjoys a real liberty of judgment and of action.

Whence comes this difference? In the Swiss critic's opinion —and this paragraph is especially marked in the paper before me, for the benefit of any American reader—*it is because the English and American voter formulates his opinion only behind the shelter of a proper name, while the Swiss is called to express himself directly on the questions themselves.* While the American citizen declares himself for Roosevelt or for Parker, for or against such and such a congressional candidate, the Swiss citizen is called upon to vote for or against military centralization, the law concerning prosecution for debt or failure, the election of the Federal Council by the people, insurance against accidents and disease, the method of issuing bank bills, etc.

Let us take an example: Ostrogorski notes, with reason, as deplorable the ambiguous way in which the questions of protection and free coinage of silver were submitted together to the American people under the form of the candidacy of Mr. McKinley. Now it happens that on two occasions the Swiss people have been called to vote on this very question of protection under the definite form of a law fixing the customs tariff. Let Mr. Ostrogorski be good enough to compare these two referendary Swiss campaigns with the presidential struggle for and against McKinley and then tell us on which side is the more genuine, enlightened and wholesome democracy.

And it may be that this eminent writer, completing his course, will some day reach the conclusion that even more than enlightened manuals of history, the real teacher of democracy is the practice of democracy. What interest in public affairs can you expect a citizen to take, whose only right is that of now and then dropping into a ballot box a piece of paper containing one or more names? If, on the other hand, he is frequently called upon to pronounce on important concrete questions, federal, communal or municipal, his attention will be kept on the alert, his civic intelligence constantly strengthened and developed, and his judgment become ever more deliberate and more individual. The blacksmith is made by practice at forge and anvil; the citizen whose only role is that of delegating his power to some one else no more learns the function intended for him by republican constitutions, than he would become a blacksmith who should only transmit the master's orders to his workmen.

M. Ostrogorski's work has appeared in an English translation. Both it and an English version of his book on the Rights of Women, may be found at the John Crerar Library.

M. E. H.

Miss Rebecca Eddowes.

We print below a portion of the memorial address given at the funeral services for Miss Rebecca Eddowes, who died recently at Geneva, at the age of eighty-four. In a previous issue of UNITY the name was through some mistake omitted, and for the benefit of relatives and many friends of this steadfast pioneer of the liberal faith, the article is re-printed.

It is a kind of triumph in itself to have completed four score and a quarter years. But when a long life has been full of devoted service, the victory of years is indeed a great one. The friend who has recently passed from our midst had no flowery path to tread. Early in life she took upon herself serious family cares.

Deprived of higher school advantages which her eager mind craved, she resolved that her brother and sister should have what was denied to her. She gave herself to the service of her family with a never failing devotion. Yet full of struggle and care as her life had been, she was able to say to a friend recently, "Yes, I am eighty-five, but I have had the full worth of the years." In her Galena home she was ever active in philanthropy. On coming to Geneva to reside with her brother and sister, she entered into what she felt to be one of the great privileges and blessings of her life, the fellowship of the Unitarian Church. Closely related to one of the founders of the first Unitarian Church in America, and growing up under the influence of the rationalism of Joseph Priestley, whose name was so closely associated with her grandfather's, she felt a certain isolation till she came to the Geneva Church. To this church she gave her loving interest, and on the last Sunday of her life among us she was in her accustomed place, with the light of another world shining in her face. In her double devotion to church and home she did not forget her intellectual life. Her longing to grow mentally never left her. She believed in the Study Clubs as an inspira-

tion and educational stimulus. She had the quiet convictions of a reformer too, and cast the first woman's ballot for educational suffrage in Geneva. Such an active life as hers, such an untiringly faithful one, cannot fail to leave a deep impress upon the community. It cannot fail to stimulate us all to a renewed reverence for "the things that are most excellent," to a renewed admiration for a faithful soul that moves with quiet patience and courage, up through all obstacles, to the illuminated table-lands of age.

Geneva, Ill. MARION MURDOCK.

THE ST. NICHOLAS LEAGUE.

Membership is Entirely Free—How to Become a Member To-day.

The St. Nicholas League is an organization to bind ST. NICHOLAS readers in closer personal sympathy, and to encourage and develop literary and artistic talent by means of monthly competitions, with gold and silver badges and cash rewards. With the November issue the St. Nicholas League began its sixth year. During the past five years there have been nearly three hundred competitions, that is to say, nearly three hundred practical lessons to young readers in art and literary composition, with the result that a considerable number of those who began in the early days of the League have graduated from its ranks into those of the adult art and literary workers. The League has never been so strong nor so useful as it is to-day. The membership is larger than ever and the standard of work has never been higher.

The regular competitor for the monthly prizes is sure to be benefited by the conscientious effort to win recognition, whether successful or not, and the comparative study of the work done by the successful ones each month is of greater value to the really ambitious young aspirant than almost any other form of instruction, as has been repeatedly proven by the fact that many of those who began almost hopelessly have persevered and attained the highest honors, with excellent promise of success in a wider field.

The most intelligent and progressive children in the world compose the St. Nicholas League. The League membership is entirely free. A League badge and certificate, also full instructions, will b sent to any reader, or to any one desiring to become a reader of the ST. NICHOLAS MAGAZINE, whether a subscriber or not.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS &C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. HANDBOOK on Patents sent free. Oldest agency for securing patents.

Patents taken through Munn & Co. receive *special notice*, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers

MUNN & Co. 361 Broadway, New York

Branch Office, 625 F St., Washington, D. C.

The True Revival versus Torreyism

In this pamphlet, published in England, six British pastors of some prominence, Congregational and Presbyterian, record, with their reasons for it, their conviction that the missions which Dr. R. A. Torrey has been conducting in England "retard greatly the cause of religious progress" in various ways.—*From The Outlook.*

PRICE : : : 50 CENTS POSTPAID

For Sale by Unity Publishing Co.

3939 Langley Ave.
Chicago

Great Religious Teachers

By JENKIN LLOYD JONES.

ZOROASTER, the Prophet of Industry
CONFUCIUS, the Prophet of Politics
SOCRATES, the Prophet of Reason
JESUS, the Founder of Christianity

Reduced from 10 to 5 cents each while they last. Address

UNITY PUBLISHING COMPANY,
3939 Langley Avenue, - - CHICAGO.

SOMETHING RARE IN

LINCOLNIANA

An Address Delivered Before the
Springfield Washingtonian Temperance Society
At the Second Presbyterian Church
on the
22nd Day of February, 1842
by
Abraham Lincoln, Esq.
Reprinted by the Springfield Reform Club
1882
From the Library of an Old Friend of Mr. Lincoln's

Price $1.00

A limited number offered for sale for the benefit of Lincoln Centre, by

Unity Publishing Co., 3939 Langley Av., Chicago

Your Library

Is not complete if it does not contain the following histories in some form. We have a limited number of sets which we secured in a Remainder Lot Sale, and which we will offer whiln they last at ridiculously low prices. The books are bound in red buckram, printed in good type on good paper and have gilt tops:

LIST	Publisher's Price	Sale Price.
Guizot's France, 8 vols	$12.00	$5.00
Gibbon's Rome, 6 vols	9.00	3.50
Wilkinson's Egypt, 2 vols	3.00	1.50
Prescott's Mexico, 2 vols	3.00	1.00
Prescott's Peru, 2 vols	3.00	1.00
Green's England, 4 vols	6.00	3.50
Lewis' Germany, 2 vols	3.00	1.25
Griffis' Japan, 2 vols	2.00	1.50
Hildreth's U. S., 6 vols	9.00	3.00
Grote's Greece, 12 vols	18.00	6.00

Although these prices do not include express charges, yet if they are not satisfactory to you they may be returned at our expense and we will refund the express charges which you are obliged to pay. If you are interested we would advise your odrering at once so as to be sure of securing the books.

Fill out coupon attached and send today to

The Pilgrim Press
75 Wabash Ave.,
CHICAGO

CUT HERE ... COUPON ...

The Pilgrim Press
Chicago

Send on approval, as advertised in UNITY, 1 set each

If satisfactory will send the amount within 30 days. If not, will return within 5 days.

Name.....

Address.....

THE NORTH-WESTERN LINE

$50 CALIFORNIA AND RETURN

From Chicago daily, August 15 to September 10, inclusive. Correspondingly low rates from all points. Special trains from Chicago; stopovers en route; choice of routes returning. Two fast daily trains via the Chicago, Union Pacific and North-Western Line.

THE OVERLAND LIMITED

is a solid through train every day in the year. Less than three days en route.

Write for itineraries, descriptive pamphlets and full information. All agents sell tickets via this line.

The Best of Everything.

W. B. KNISKERN,
Pass'r Traffic Mgr., C. & N.-W. Ry.
CHICAGO.

NW341

UNION PACIFIC THE OVERLAND ROUTE

The New Line to St. Louis

We have recently placed in service a handsome day train between Chicago and the Exposition City. In addition to the excellent dining cars and parlor-observation cars this train carries a combination club-room car (no extra charge) which is proving extremely popular for parties or families traveling together. The night train with its electric lights and brand new equipment is also a winner.

Our rates are as low as anybody's.

Trains leave from the new La Salle Street Station (on the elevated loop), Chicago, and arrive in the Union Station, St. Louis.

TICKET OFFICE: 91 ADAMS STREET
Telephone Central 4446

FRISCO SYSTEM

Chicago & Eastern Illinois R. R.

67

ATHLETES

TO KEEP IN GOOD TRIM MUST LOOK WELL TO THE CONDITION OF THE SKIN. TO THIS END THE BATH SHOULD BE TAKEN WITH

HAND SAPOLIO

All Grocers and Druggists

WORLD'S FAIR ACCOMMODATIONS

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses and splendid private homes. This is really an extension of the boarding house register, which such Associations have always maintained for the benefit of strangers. The St. Louis Association makes no charge to its patrons, either directly or indirectly, for the service, and the benefits of the Bureau are extended not only to young men, but to the Christian public generally. Those interested are invited to correspond with E. P. Shepard,, Secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin avenues, St. Louis.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

ONLY ⅓ OF A DAY
BETWEEN
CHICAGO
AND
CINCINNATI
VIA THE

MONON ROUTE

and C. H. & D. Ry.

Choice of 4 Superb Trains Daily.

DAY TRAINS Equipped with Parlor and Dining Cars.

NIGHT TRAIN, with Palace Sleeping and Compartment Cars.

CHAS. H. ROCKWELL, Traffic Manager.
FRANK J. REED, Gen. Pass. Agt.
200 Custom House Place, CHICAGO.

TO ST. LOUIS

ILLINOIS CENTRAL
CENTRAL MISSISSIPPI VALLEY ROUTE
RAILROAD

DAYLIGHT SPECIAL
FAST DAY TRAIN

THE DIAMOND SPECIAL
POPULAR NIGHT TRAIN